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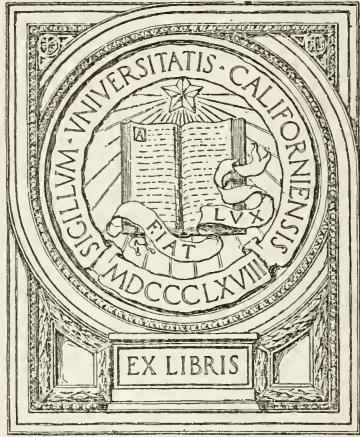
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THE VARIATIONS BETWEEN THE
HEBREW AND GREEK TEXTS
OF JOSHUA: CHAPTERS I-12

BY
CHARLES DOW BENJAMIN

A THESIS

PRESENTED TO THE FACULTY OF THE GRADUATE SCHOOL IN
PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
THE DEGREE OF DOCTOR OF PHILOSOPHY



W. DRUGULIN, LEIPZIG

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INTRODUCTION

The attempt is here made to explain the variations between the Hebrew and Greek texts of Joshua 1-12. Both have suffered largely from similar causes, and the recognition and elimination of faults will enable us to recover the Hebrew text as it existed at the time the Greek translation was made. The section treated is complete in itself. Jos. 1:1 serves essentially as an introduction to this section. The historical content is a unit. Chapter 12 is the summary. The Hebrew and the Greek texts vary widely. Aside from the changes which may be attributed to the usual corruption of a text and to the weakness of any translation, there are words and phrases in the Greek which do not appear in the Hebrew; there is a curious juggling of grammatical person and number, sometimes without apparent consistency; and there are many words and phrases, even verses which appear in the Hebrew and are absent from the Greek.

HOLLENBERG in *Der Charakter der Alex. Übersetzung des B. Josua*, 1876, treats exhaustively the Hebrew and the Greek texts of the book of Joshua, and sets the pace for successive commentators. At times he accepts the Greek, but on the whole upholds the Hebrew. DILLMANN in his *Commentary*, 1886, is even less favorable to the Greek. BENNETT in *S.B.O.T.*, 1895; translation and notes, 1899, follows DILLMANN in alleging deliberate alteration on the part of the Greek scribe. STEUER-NAGEL in his *Commentary*, 1899, favors the Greek. CARPENTER and BATTERSBY, *The Hexateuch*, 1900, again reject the Greek and favor the Hebrew, as does HOLZINGER, *Commentary*, 1901.

HOLMES in his *Joshua, the Hebrew and Greek Texts*, 1914, alleges the superiority of the Greek. In this investigation, I have endeavored to set aside in categories both those changes and variations which throw light upon the intelligence and reliability of the Greek, and those additions and corrections which may be called glosses, as an aid in the recovery of the Hebrew text as it existed at the time the Greek translation was made.

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The following books have been consulted:

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SIGLA ET COMPENDIA

G = versio graeca LXX interpretum

H = textus masoreticus

B = codex Vaticanus

A = codex Alexandrinus

F = codex Ambrosianus

M = codex Coislinianus

N = codex Basiliano-Vaticanus

Θ = Washington Codex

∧ = omittit (-unt)

† = addit (-unt)

cf. = confer (endum)

וְגו' = וְגוּמַר = et cetera

κ.τ.λ. = καὶ τὰ λοιπά

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I. THE GREEK VERSION

1. ORTHOGRAPHICAL VARIATIONS.

(a) *Corruptions in the Greek.*

A comparison of the Hebrew and Greek texts yields a variety of orthographical material. No class of material is more subject to error than proper names. In passage from one language to another, they give especial difficulty. An exhaustive study of the proper names in the Greek Old Testament is a weighty work that has not been forthcoming as yet. Witness the difficulty of the Assyrian in putting into cuneiform even Semitic proper names. They were carefully spelled out syllable by syllable, and their reading and pronunciation were often conjectural. Mere names of persons and places are hard to render. Often they are without intimate connection with the context. Scholars speak of carelessness, but some errors are almost unavoidable. The Greek renders the name of "Nun", in the phrase "Joshua son of Nun", as NAYH. There is thus a confusion of N and H in the very name of the hero of the book, see SWETE, *Introduction to the O. T. in Greek*, p. 480, note 2. This error is constant for Joshua. The confusion of Eglon and 'Adullam, Jos. 10:3, 5, 23, 34, 37, at first sight seems difficult, but resolves itself into a mere confusion of the letters ם and ן. In transcribing Hebrew proper names into Greek, and in the subsequent recopying, the usual orthographical errors were made.

Aside from the proper names, there are the corruptions in the Greek itself which are easily located and explained. They may or may not have arisen subsequent to the translation.

They do not of course witness to a different Hebrew text, but rather have to do with the history of the Greek text itself. Any text going back to an ancient manuscript that has been copied and recopied, will exhibit this class of errors.

3:8. μέσος (B) for μέρος (AF).—3:16. ἔσθη (2°) (B) for εἰς τῆ (M*); 12 cursives have εἰς.—4:4 τῶν ἐνδόξων for οὓς ἐνέδειξεν.—5:12. κοῦράν (body) for χωράν (land).—9:4 ὄμων (B) for ὄνων (A).—11:6. τετροπωμένους for τετρωμένους.—12:2. μέρος for μέσος.—

(b) *Confusion of Letters.*

GINSBURG, *Introduction to the Hebrew Bible*, 1897, pp. 291ff., cites a number of examples of errors which go back to the texts as written in the ancient alphabet. He instances **Ⳁ** and **ⳁ**, **Ⳃ** and **ⳃ**, **Ⳅ** and **ⳅ**, as sufficient to establish this fact. DELITZSCH, *Die Lese- und Schreibfehler im Alten Testament*, collects and classifies a large body of such material. The Greek is a valuable aid in finding errors of this character that have been made, not only in the translation and transcription of the Greek version, but also in the Hebrew itself. The confusion even a little error of this character can cause, is illustrated by ותצפנו ותאמר of Jos. 2:4. Delitzsch thinks the ו of (ו)ותצפנו an erroneous reduplication, (see 11b under ו). The Greek reads ותצפנס. Socin on the basis of the erroneous ותצפנו, finds an indication that one of the two sources (J and E) referred to but one spy.

Ⳁ and ⳃ 2:8; 3:8.—Ⳃ and ו 11:17.—Ⳃ and כ 4:18; 9:5; 11:14.—Ⳃ and מ 3:16; 8:33; 12:5; cf. אבנה and אמנה, 2 K. 5:12; Delitzsch 114c. Ⳃ and ע 3:4.—Ⳃ and פ 1:18.—Ⳃ and ד 10:34.—Ⳃ and ק 7:23.—Ⳃ and ה 11:21.—Ⳃ and ל 11:14.—Ⳃ and ר 3:16; 6:18; 7:7; 8:33; 9:4; 10:3; 10:34.—Ⳃ and מ 1:13; 11:14.—Ⳃ and ח 11:4.—Ⳃ and ת 4:5.—Ⳃ and מ 5:1.—Ⳃ and כ 2:14; 11:4.—Ⳃ and כס 3:3; 4:6; 2:14.—העיר and העי 7:3; 8:18; 8:28.—העיר and הארץ 2:14.—" (Maḳḳef) and ׳ 3:9.—" (Maḳḳef) and ו 11:15.—ויקרא and ויבא 6:6.—Other confusions: 1:16, 18; 4:3, 6, 7, 18; 8:8, 24; 9:9, 14; 10:11.—Indistinct text: 2:14; perhaps also 3:12; 4:24.

(c) *Abbreviations.*

The well-known fact that abbreviations occur on coins, and

are used frequently in the post-Biblical Hebrew writings, as well as in the Massorah of Biblical Mss., leads to the question of their use or non-use in the Hebrew text itself. GINSBURG, *Intro. to the Hebrew Bible*, chapter V, pp. 165 ff., discusses this question. He appeals to the witness of the ancient versions as bringing the witness of a pre-Talmudic text. He finds evidence in the Greek that the translator had a Hebrew text before him in which abbreviations occurred. He cites Gn. 47:3, where אָחִיו אַחֵי יוֹסֵף was rendered אַחֵי יוֹסֵף, showing that the word אָחִיו was read אַחֵי יוֹסֵף, an abbreviation. In Ex. 8:23, יֵאמֶר is read יְהוָה אָמַר. In 2 S. 17:11, בְּקִרְבֵּי, the suffix was abbreviated as shown by the Greek which read בְּקִרְבֵּם. Ginsburg adduces many other separate examples, especially in Chapter XII of his Introduction, where he describes the manuscripts used in the Massoretico-Critical edition of the Bible. In his description of Add. 10455, pp. 569 ff., he cites ב = יִשְׂרָאֵל = יִשְׂרָאֵל, וְאֵרְבֵּץ = וְאֵרְבֵּץ, בְּאֵדָם, as typical examples. Some of the variations between the Hebrew and the Greek in pronominal suffixes, and in the person and number of verbs, can best be explained by assuming that the endings were abbreviated and their interpretation left to the reader or translator.

Final ה: 5:6; 9:5; 10:1; 11:10; 11:23.—Omission of י: 5:15; 6:10; 7:11.—Divine name: 2:11 (G); 4:5; 10:13; 11:15. Also the Greek reading of אֱלֹהֵינוּ for אֱלֹהֵיכֶם or אֱלֹהֶיךָ, seems to bear witness to an abbreviation of this form of the divine name; 1:17; 3:3,9; 4:23 (bis); 10:19.

The mistake הָעִיר for הָעִיר in Greek 7:3; 8:18,28 may have been due to its being taken as an abbreviation of הָעִיר instead of as a proper name. Cf. also 6:3 where אֶת־הָעִיר is rendered by the Greek as אֶת־הָעִיר.

The omission, addition, or arbitrary change of the suffix in the following cases may be regarded as the testimony of the Greek to abbreviation in the text before it: 1:5,6; 2:13; 3:3,10; 4:8,23; 6:17,18; 7:7; 8:14; 10:19; 11:23.

The change in verbal form in the following cases bears testimony to abbreviations in the Hebrew manuscripts: 1:16; 2:4,10; 4:6,7; 6:3.

Other cases: 2:7 אחרי for נסחא אחרינא.—6:9 לפני for לפני י or לפניכם.—8:14 ישראל for ישר.—cf. Ginsburg p. 522.—11:16 שפלתה the Greeks takes as a plural.

2. ACCIDENTAL OMISSIONS.

The Greek is not more prolific of accidental omissions than the Hebrew. We have homoioteuton in the Greek in the following passages: 2:13, 21; 6:15b and 16a, 22; 7:17b and 18a; 8:11b-13, 26; 10:37. Other omissions: 1:8; 2:5; 6:3; 8:5; 11:7.

For the Hebrew we have the following cases of accidental omission: Homoioteuton: 2:1; 9:27; 10:12, 30, 35.—Haplography: 3:8.—Others: 1:15; 2:16; 8:14; 9:1.

3. EDITORIAL OMISSIONS.

More serious in their bearing on the character of the Greek translation are the following types of variations: Anti-anthropomorphisms in 5:6; 9:14.—Anti-physiognomical omissions. The Hebrew language is fond of phrases referring to parts of the human body, *e. g.* ear, eye, face, hand, mouth, etc. The Greek omits such in cases where the sense can be preserved without them: 10:14; 10:27.

4. ERRORS IN TRANSLATION.

Bearing more directly on the character of the Greek as a translation are those variations which have to do with a misunderstanding of the text before the translator. Whether he merely did not know the proper meaning of the word before him, or whether the text was indistinct, is sometimes hard to decide.

(a) *Geographical Terms.*

These are a prolific source of misunderstandings. Joshua by virtue of its subject matter abounds in such terms. In Jos. 10:40 we have "all the land" as conquered, defined as "The Mount, and the Negeb, and the Shephelah, and the Slopes". Two other passages in Joshua, 11:16 and 12:8, refer

to the geographical features of Western Palestine as a whole, see GEORGE ADAM SMITH, *The Historical Geography of the Holy Land*, 1897, Appendix I. The Greek, in order to render the geographical terms in these twelve chapters, resorts to transliteration, double rendering, and interpretation with explanatory addition. SWETE, *Intro. to the O. T. in Greek*, p. 326, cites a case in Gn. 12:9 where the Greek substitutes for a difficult word, one more intelligible to a Greek reader, and for הנגב reads ἡ ἔρημος.

Misunderstood geographical terms: 3:16. הערבה. G transliterates Ἀραβία.—5:6. מדבר. G + the doublet Μαδβαρείτιδι.—10:40. האשרות. G transliterates τῆν Ἀσηδωθ.—10:40. נגב. G Ναβαί.—11:2. נגב. G נגד.—11:2. ערבה. G transliterates Παβά.—11:2. מצפין. G צידון and רבה.—11:2. מים. G misunderstands and places in v. 3.—11:16 נגב. G ἄδεβ (αγεβ).—12:1 הערבה. G transliterates Ἀραβία and γῆν.—12:8 נגב. G Νάγεβ.

(b) *Misunderstood Text.*

In addition to the geographical terms noticed above, there are other words and phrases which became subject to error, as follows: 1:9. הלוא. G ἰδού = Biblical Aramaic אלו.—1:16. צויתנו. G לנו.—1:18. תצונו. G לוו.—3:4. מתמול שלשם. G inserts καὶ to render the idiom which it does not fully understand; cf. 4:18.—3:14. נשאי. G נשאו.—4:18. נתקו. G ἔσθην. It is rendered correctly by ἀποσπάω in 8:6.—4:24. כלידימים. G ἐν παντί ἔργω = בכל דבר.—6:11. פעם אחת. G εὐθέως. Otherwise 6:14 ἐγγύθεν; 6:16 περίοδοσ; 10:42 εἰς ἀπαξ; 6:15 ἐξάκις (correctly).—7:7. הואלנו. G κατεμίναμεν.—7:21 שנער. G ποιίλην. Perhaps the Greek read אדרת שער, cf. Gn. 25:25. For a similar interpretation of a word whose correct meaning seems to have been unknown to the translator, compare Gn. 37:3. The translation χιτῶνα ποιίλον has given rise to our erroneous "a coat of many colors", instead of "a coat of long sleeves", see JOHN SKINNER, *A Critical and Exegetical Commentary on Genesis*, Edinburgh, 1910.—9:10. חשבון. G Ἀμορραίων. Perhaps due to the preceding occurrence of האמרי.—10:1. השלימו. G αὐτομόλησαν. The meaning of the Hiphil, "to make peace" was not known, see Holmes, in loco. Cf. also 11:19.

5. THE GREEK AN INTELLIGENT TRANSLATION.

The above corruptions militate against the Greek as compared with the Hebrew, but do not necessarily greatly diminish its value as a translation. We must not insist in every case upon the minutiae. The following cases give evidence that the Greek was fairly accurate and intelligent as a translation: changes due to grammar and syntax; changes in which allowance is made for certain license in translating; double omissions and additions; and the various glosses to be treated later.

(a) *Changes Due to Grammar and Syntax.*

These are well illustrated by the omission of את as sign of the accusative; e. g. in 1:16 for את־העם, the Greek uses the dative; in 1:18 for את־פיר the Greek uses מרה and a dative.

(b) *Translator's License.*

The Greek omits the conjunction ו in the following cases and makes thereby a good translation: 1:1 ויאמר; 3:3 ואתה.

The Greek inserts the conjunction ו before the following words and makes a good translation: 1:5 עמך; 1:7 לעשות; 1:11 אתם; 1:14 טפכם; 2:1 ראו; 3:4 שלשם; 3:7 עמך; 11:11 לא; 11:18 ימים רבים.

The following exemplify that variable element existing in the subjective nature of the translation: 1:2 מהמדבר. G μ and makes the word the object of נתתי, perhaps less accurately.—1:5. לפניך. G $\epsilon\upsilon\omega$. The Greek interprets collectively, but is in error for the Hebrew is better.—1:8. תשמר. G $\epsilon\iota\delta\eta\varsigma$, usually $\phi\upsilon\lambda\acute{\alpha}\xi\sigma\theta\epsilon$, Deut. 11:32. Cf. however the lack of uniformity in the treatment of common verbs. נתן has thirty different renderings in the Greek Old Testament.—1:11. לכם. G $\lambda\epsilon\gamma\epsilon\iota$. The middle of the verb gives the sense.—1:13. מניח. G reads the finite $\kappa\alpha\tau\acute{\epsilon}\mu\alpha\sigma\epsilon\nu$.—1:14. ועזרתם. G $\alpha\iota\ \sigma\upsilon\mu\alpha\chi\eta\sigma\epsilon\tau\epsilon\ \alpha\upsilon\tau\omicron\iota\varsigma$ specifying how the help is to be given; כל נברי החיל. G $\pi\acute{\alpha}\varsigma\ \delta\ \iota\sigma\chi\acute{\upsilon}\omega\nu$. Cf. the rendering in 6:3 $\delta\upsilon\nu\alpha\tau\omicron\upsilon\varsigma\ \delta\upsilon\nu\alpha\varsigma\ \acute{\epsilon}\nu\ \iota\sigma\chi\acute{\upsilon}\omega$.—2:5 אנשים. (2^o). $\lambda\epsilon\gamma\epsilon\iota$. In 2:9 the word is rendered by $\alpha\upsilon\tau\omicron\upsilon\varsigma$.—2:19, 20. דמו בראשו. This word gives trouble to the translator.—3:2. בקרב. G $\delta\iota\acute{\alpha}$.—3:3. ואתה. $\lambda\epsilon\gamma\epsilon\iota$.—3:13. כפות רגלי. Genders of $\pi\acute{o}\delta\epsilon\varsigma$ as in 4:18.—4:1. ויהי כאשר. G $\alpha\iota\ \acute{\epsilon}\pi\epsilon\iota$.—

4:9. בתוך היררן. G ἐν αὐτῷ τῷ Ἰορδάνῃ. We cannot regard this as a variant. בתוך is sometimes rendered by ἐν with the dative, cf. Ju. 7:16.—4:18. מתוך היררן. G מן־היררן.—6:9, 16. בשופרות [^]G. The idea is included in the verb.—6:20. תרועה גדולה G ἄμα. The word may also be an addition.—10:2. ערי הממלכה. G τῶν μητροπόλεων.—10:11. ויטתו רבים. G καὶ ἐγένοντο πλείους οἱ ἀποθανόντες.—10:19. וזנבתם אותם. G “and take the hindmost of them”, cf. Deut. 25:18.—10:24. ויאמר. [^]G + λέγων αὐτοῖς.—11:13. תעמדות על־תלם. G τὰς κερχωματισμένας. χώνυμι in the passive means of cities “to be raised on their mounds”. F (mg) K and five cursives add pedantically ἐπι των θινων αυτων, a good example showing how glosses and doublets arose.

In the treatment of לאמר the Greek shows some freedom. It is generally rendered by λέγων, in 4:22 by δτι. It is omitted in 1:12; 3:6; 4:3; and added in 4:7; 6:7; 10:24.

(c) *Double Omissions.*

The Greek is consistent in the following double omissions, see Holmes, Intro. pp. 3ff.:

1:11 and 1:15. לרשתה אתה, וירשתם.—2:17 and 2:20: ונשבעתנו—2:11 and 2:12: ממחרת. This word is rendered correctly in the Pentateuch.—6:4 and 6:6. ושבעה כהנים ישאו ושבעה שופרות יבלים לפני ארון יהוה.—6:19 and 6:24. וכלי.—7:1 and 7:15. בחרם.—8:9 and 8:13. בתוך.—8:9 and 8:13. והעם.—8:31 and 8:34. ספר.—8:15, 8:20, 8:24. מדבר.—10:11, 10:18, and 10:27. גדלות.—12:9-24. אחד.

The Greek is consistent in the following double additions: 5:2 and 5:3, adds ἀρχότομος to מצרים.—2:10 and 5:6, inserts מצרים before ארץ.

(d) *Amplificatory Tendency.*

The Greek has a tendency to amplify and fill out certain important phrases. Its witness to the use of these phrases in the text before it is therefore weakened. We cannot decide whether this merging of distinctions took place at the time of the making of the translation or at some later time. From the point of view of a documentary analysis on the basis of distinctions in words, the Greek is unsatisfactory. In chapter

two for example, the Greek nowhere distinguishes between אנשים and נערים, or between רגל and חפר, distinctions of importance if we are to make a more satisfactory analysis of this chapter than exists at present.

This tendency to merge distinctions and to amplify phrases is illustrated in the rendering of the word הארון, or the phrases in which it appears. The earlier forms of this word are either filled out by the Greek to correspond with the known Deuteronomistic usage, or else lost. W. R. ARNOLD, *Ephod and Ark*, Cambridge, 1917, has demonstrated the importance and interest of this word. The following are the Greek renderings in these chapters of Joshua: 6:4. הארון, the entire verse is wanting in the Greek.—3:15 (bis); 4:10. הארון becomes הארון הברית (Deuteronomistic).—6:9. הארון becomes הארון ברית יהוה.—4:5; 6:7, 13. ארון יהוה becomes יהוה.—4:11; 6:12. ארון יהוה becomes הארון ברית יהוה.—3:6 (bis); 4:9. ארון הברית becomes הארון ברית יהוה.—3:8, 14. ארון הברית remains the same.—6:6. ארון הברית, the entire clause is wanting.—4:18. ארון ברית יהוה remains the same.—3:11. ארון הברית ארון כל-הארץ remains the same, ארון = αργύρου.—3:13. ארון יהוה ארון כל-הארץ becomes like 3:11.—4:16. ארון העדות becomes ארון ברית יהוה (יהוה) ארון הברית ארון כל-הארץ becomes ארון הברית ארון כל-הארץ (יהוה).

Divine Name: 1:15; 2:10. יהוה becomes יהוה אלהינו.—2:12; 5:1. יהוה becomes יהוה אלהים.—6:17. יהוה becomes יהוה צבאות.—1:14. אלהים becomes אלהי אבותיכם.—4:5. יהוה אלהים becomes יהוה.

Other Phrases: 6:18; 8:24, 35; 10:10, 11. ישראל becomes בני ישראל.—3:7, 17. כל-ישראל becomes כל-בני ישראל.—10:20. בני ישראל becomes כל-בני ישראל.—4:14. כל-ישראל becomes כל-עם ישראל.—9:27. עדה becomes כל-העדה.—6:5, 20 (bis). העם becomes כל-העם.—1:11. המחנה becomes מחנה העם.—9:6; 10:6. המחנה becomes מחנה ישראל.—2:10. מצרים becomes ארץ מצרים.—10:28, 30, 33. שריד becomes שריד ופליט.

II. GLOSSES IN THE HEBREW AND THE GREEK

We must bear in mind the phenomenon of glossation. This, of course, may be seen in almost any text, but it is more peculiarly a phenomenon of oriental and especially of the Hebrew and Aramaic languages. Due to Hebrew and Aramaic style and grammar, additions can be made to a text written in these languages so easily and so naturally as not to destroy the sense or break up the writing to any extent. The Greek text may lend itself to glossation, but not with the same facility as a Hebrew or Aramaic text. The anticipation of the object by a pronominal suffix is an Aramaic construction, which readily gives opportunity for the glossator. He may repeat an object of a verb by mere addition of the אֵת followed by its definite accusative. He may simply add וַיְהִי or the ו with any desirable verb, and the constant repetition of some of these simple verbs throughout the Old Testament, especially in the books which have suffered most at the hands of scribes, points to this method of addition. Whole clauses are readily added. Adjectives may be inserted after names and escape detection. The periodic style of Hebrew diction gives abundant opportunity for this on a scale much larger than in any other language. The difficulty of detecting such additions even where one has a parallel text for comparison, and where there is a guide in the meter of poetry, is shown by the difficulty of the text-critic in dealing with the prophets. The later Hebrew, or the Hebrew as it passes over into Aramaic, becomes more and more adaptable to the glossating methods of editorship. This is just the period in the history of the language which was crucial in the handing down of the books of the Old Testament, and a study of the methods and results of editing our Old

Testament writings in the light of our knowledge of Aramaic commentators and scribes is a valuable work yet to be done. It is probable that just as LAGARDE has laid down certain accepted laws in regard to the Greek variants to H, so certain canons may be laid down in the matter of the glosses.

That these phenomena of glossation are more particularly a matter of later style is shown by the consideration of late texts, where the glossator is not content with mere additions, but his hand appears in the revising of whole passages, so that the very style of the work itself is that of the glossator, and the writing takes on more and more the periodic movement which comes to characterize it.

An interesting example of all this is found in the Hebrew text of Ecclesiasticus, the first fragments of which were discovered in the year 1897. Scholars already had in their possession the Greek and the Syriac. One of the Hebrew manuscripts, Ms. B, is curious because of the marginal glosses which appear on both margins. Some of these glosses merely change the form, others involve changes of meaning. At times they conform to the Greek, at times to the Syriac. They show undoubtedly the readings of another manuscript, which has been found, known as Ms. C. In some places the same verse appears in a double form, one agreeing with the Greek and one with the Syriac, probably to be explained as a retranslation of one or the other of these. Thus, as can be seen, the text of Ben Sira as we have it, is an interesting example of the work of glossators. It can be dated as belonging to a certain definite period of the language, even if there is dispute as to its exact date. The peculiarities of its language can be readily seen, its literary form, and the style of its composition can be definitely related to the Old Testament and to the classical Hebrew language. As a source for the study of glosses it is unexcelled. The variants readily show the errors, the additions, and the rectifications (cf. ISRAEL LÉVY, *The Hebrew Text of the Book of Ecclesiasticus*, Preface; cf. also the commentaries).

The text of Joshua has not been dealt with by successive

scribes and editors to the same extent as that of Ben Sira, but to hold that it has suffered editorially is to maintain the most probable explanation of the wide divergence of the Hebrew from the Greek. We have often the same phenomena as characterize the Hebrew text of Ben Sira. We have too the comparison of the versions to make, first in importance, the Greek. We have in the Hebrew and Greek texts of Joshua two texts once practically equivalent. The variants, no matter what reason we may give for their introduction, show the subsequent fortunes of the texts. It is increasingly difficult as time brings decay to a text, and scribes add their explanations and comments, to fix definitely the original. In the more or less wide divergence of these two texts, we have just the element we seek. To claim that the Hebrew is everywhere the original is to miss the truth. Both the Hebrew and the Greek of Joshua have suffered thus. Indeed the Hebrew as the original was far more liable than the Greek to be subjected to the attempts of glossators and scribes who sought to clarify and explain it. The Hebrew language lends itself readily to such attempts. To say that the Greek deliberately or accidentally shortens the Hebrew text, leaves the fuller text of the Hebrew without explanation. To show that the Hebrew, like every other ancient text, was also subject to scribal and editorial processes, and in many cases to be able to explain the reason for these glosses, is to solve the problems and to show at the same time the value of the Greek.

A careful comparison of the Hebrew and the Greek texts of Joshua 1 to 12 shows a number of glosses. The discovery that scribes and exegetes did not find the texts satisfactory to their sense of pedantic exactness, we owe to the Greek version. The phenomena to be considered are: (1) the Greek additions; (2) the Hebrew additions as revealed by the omissions of the Greek. The following classes of glosses are shown:—

1. EXPLANATORY GLOSSES.

These have long been recognized as present in the text of the Old Testament. They arise out of the very character

of the text itself as being a sacred text. The glossator wished to preserve, to clarify, and to interpret. His object was not to incorporate additional matter into the text. The obvious character of many of these notes makes them seem to us unnecessary, but a literary feeling which could count verses and letters, note peculiar coincidences, mark middle letters in verses and books, and look for acrostic possibilities of finding the divine name, could certainly produce additions like these. There is probably no way in which we can determine when these came into the text, but the fact seems established by the present state and character of the text of the Old Testament. They are here listed separately for G and H, and discussed in loco where discussion seems necessary.

Explanatory glosses in the Greek: 3:15, 16; 4:5, 5, 6; 5:3; 6:1, 3, 8, 8; 7:1, 22; 8:29, 34; 9:10; 10:2; 12:1.

Explanatory glosses in the Hebrew: 1:2, 4, 7; 2:1, 2, 15, 15, 15, 22; 3:17; 5:5, 7, 9, 11, 12; 6:1, 5, 11, 13, 13, 15, 17, 22; 7:2, 21, 21, 26; 8:9, 14, 29, 31, 32, 33, 34; 9:21, 23; 10:1, 2, 13, 20, 21, 24, 26; 11:4, 19.

2. GLOSSES FOR THE SAKE OF EXPLICITNESS.

The later desire for accuracy led to an almost unbelievable pedantry. Subjects of verbs are added although their incorporation was not needed for the sake of clarity. These are closely related to the explanatory glosses.

Greek glosses for the sake of explicitness: 2:4; 3:6, 15; 4:10, 19, 23; 5:4; 6:14, 20, 21; 7:6, 25; 8:5, 14, 32; 9:6, 26; 10:12.

Hebrew glosses for the sake of explicitness: 2:5, 9; 4:5; 8:14, 33; 10:28; 11:14.

3. AMPLIFICATORY GLOSSES.

(a) These are the most common of all. As a rule their omission from or addition to the text has little bearing upon the historical content. They show the attempts of successive generations of scribes and editors who were unwilling to lose any matter that might have anything to offer as to the meaning

of the text, and so incorporated all that came to hand. This amplificatory tendency is readily apparent in a chapter like chapter ten. There, when the Deuteronomic history is in full swing, the glossator delights in the repetition of the full formula as the capture of each city is mentioned. In verse 37 they take Hebron and smite it with the edge of the sword; "and the king thereof" is added, although the king has already been disposed of according to verse 26.

Amplificatory glosses in the Greek: 2:3, 21; 4:7; 6:1, 5, 5, 20, 20, 23, 23, 25; 7:14; 8:35; 9:18, 24; 10:24, 32, 33, 39; 11:7, 11.

Amplificatory glosses in the Hebrew: 1:11; 2:3, 10, 20, 23; 4:21, 21; 5:1, 1, 14, 15; 6:10, 15, 15, 16, 19, 20, 21, 24, 26; 7:2, 2, 2, 4, 5, 11, 11, 13, 15, 21, 24, 25; 8:1, 2, 4, 4, 4, 7, 17, 24, 29; 9:1, 6, 9, 10, 12, 20, 24; 10:5, 18, 22, 23, 23, 24, 27, 28, 28, 32, 35, 37, 37, 39, 41, 43; 11:12, 14, 16, 22, 22; 12:2, 4.

(b) Under the caption Amplificatory Glosses, we should include those glosses which intensify meanings. They merge into the class noted above.

Intensificatory glosses in the Greek: 2:20, 24.

Intensificatory glosses in the Hebrew: 1:7, 15; 2:2; 3:12.

4. DOUBLETS.

These form an interesting class of additions. They arise out of some difficulty with a word in meaning or interpretation, or else out of a desire to add an additional reading or interpretation.

Doublets in the Greek: 1:8; 2:18; 3:16; 4:5; 5:1, 2, 3, 6, 6, 10; 6:5, 7; 8:24; 9:4, 5, 10, 20, 22; 10:2.

Doublets in the Hebrew: 1:15(?); 2:3; 4:7; 6:25.

5. HARMONISTIC GLOSSES.

These serve the purpose of making the text smooth and consistent by making two parts of a verse or chapter agree, or serve to add words or phrases in the spirit of other books. An interesting and characteristic example is found in 3:1. The passage starts with a singular verb, with "Joshua" as the

subject, but soon turns to a plural. The Greek preserves a singular in place of the plural "and they removed". The Hebrew adds the harmonistic gloss "he and all the children of Israel". We have also examples of the addition of a harmonistic "and".

Harmonistic glosses in the Greek: 1:15; 3:1, 3, 16; 4:9; 6:23, 24, 26b; 8:21.

Addition of harmonistic "and" 1:7; 8:33; 9:1; 10:24.

Harmonistic glosses and revisions in the Hebrew: 1:1, 4; 2:3, 9; 3:1, 10, 11, 16; 4:2, 3, 3, 4, 10; 5:2, 7, 10; 6:3b, 4, 7, 8, 15, 20, 22; 7:17, 17, 17, 17; 9:17, 23; 12:5, 9-24.

6. ANTICIPATORY GLOSSES.

The insertions or glosses which may be called anticipatory may or may not be harmonistic. Usually however they are added for the purpose of making the passage consistent throughout. These glosses are noteworthy because they sometimes include entire clauses and even verses. Where these glosses occur in the Hebrew, they tell in favor of the intelligence and originality of the Greek, and militate against the theory which holds that the Greek in its additions and omissions is everywhere a revision of the Hebrew, as against the theory of independent revision and working over of each text. Had the Greek translator been a reviser, he would have translated the first occurrence of the word or phrase and omitted the second, see Holmes, p. 6f.

Anticipatory glosses in the Greek: 2:19; 4:8; 8:18; 11:2.

Anticipatory glosses in the Hebrew: 1:2, 14; 2:9, 12, 14, 17; 3:13, 13; 4:2, 3; 6:3b, 3c, 4, 5, 6; 8:8a, 15b, 16a, 20b.

7. OTHER VARIATIONS.

In addition to the above glosses, we must list for the sake of completeness, variations in text not hitherto explained. They are cited and discussed in loco: 1:7, 11; 2:1, 14, 18, 19; 4:8, 11, 13; 5:14; 6:2, 5, 13, 14, 16; 7:23; 8:7, 16, 18, 22, 24, 35; 9:3, 7, 24; 10:5, 11, 24; 11:13.

CRITICISM OF THE TEXT.

CHAPTER I.

1. עבר יהוה. \wedge B. H+. Harmonistic to משה. This phrase is used of Moses in Ex. 14:31; Nu. 12:7, 8; Deut. 34:5; and 18t. in Joshua, applied to Moses. In Jos. 24:29 and Ju. 2:8 it is used of Joshua, and seems to be a later and more complete attempt to compare Joshua to Moses (cf. the expression משרת משה here and in Nu. 11:28; and משרתו in Ex. 24:13; 33:11). Of the nine occurrences of the expression in Jos. 1-12, the Greek \wedge 3t. 1:1, 15; 12:6.

2. הוזה. \wedge B. H+. Anticipatory to "this Lebanon" 1:3.

לבני ישראל. \wedge B. H+. Explanatory to להם. Such anticipation of the object is an Aramaic construction, see Holmes, in loco.

4. כל ארץ החתים. \wedge B. H+. Explanatory. The parallel passage Deut. 11:24 \wedge the expression. This gloss preserves a good old name for Syria.

הים הגדול. B τῆς ἐσχάτης = האחרון. Deut. 11:24; 34:2. Harmonistic revision. The Greek here goes back to the older term.

5. לפניך. B ὑμῶν. Either the suffix was understood as collective, or else the text before the translator was abbreviated. The Hebrew is correct and the Greek in error.

6. לאבתם. B לאבתיכם. Abbreviated ending.

7. מאר. \wedge B. H+. Intensificatory. The translator might have rendered this word as σφῆρα Jos. 9:13; Deut. 3:5; 30:14; or as λίαν Gn. 4:5.

כל-התורה. \wedge B. H+. Explanatory: original כאשר or אשר.

אל-תסור. B + αἰ. G+. Harmonistic.

ממנו. B ἀπ' αὐτῶν. Harmonistic revision after the addition of התורה or כלי-התורה.

תלך. B πράσσεις. Exegetical; cf. Deut. 29:8.

8. תשמר. B εἰδῆς, other uncials συνῆς. Perhaps the translator read תשכל. See Holmes in loco.

בו. [^]B. Accidental omission after the preceding word.

תצליח. B + καὶ εὐδοῶσει(ς) τὰς ὁδοὺς. G+. A doublet. The Sahidic version gives an interesting example of the kind of gloss that frequently creeps into the text, when it adds "Dominus" in the spirit of Gn. 24:21, 56. The words τὰς ὁδοὺς are not necessary to the sense when the passive of the Greek verb is used. Cf. תצליח את־דרכיך Deut. 28:29.

9. הלווא. B ἰσοῦ. The Greek reads the Biblical Aramaic אלו.

11. המחנה. B + τοῦ λαοῦ. Tendency to full phrase.

אלהי אבותיכם. B אלהי אבותיכם.

לרשתה. [^]B. H+. Amplificatory in the spirit of Deut. 3:18; 5:31; cf. v. 15 the expression וירשתם אותה. The double omission of the expression here and in v. 15 of the Greek seems to point it out as a gloss.

13. מניח. B κατέπαυσεν. Delitzsch 129a would read הניח, citing this as an example of the interchange of the letters מ and ה. In this emendation, he follows Kautzsch and Ehrlich. It is also possible that the Greek is making a uniform translation of two intentionally different forms in the Hebrew, the participle being used to indicate the future, see Holmes in loco.

14. משה בעבר הירדן. [^]B. H+. Anticipatory to v. 15.

15. יהוה (י°). B + אלהי(נו)כם. H [^]. Accidental because of similarity to the following word לאחייכם.

עבר יהוה. [^]B. H+. Harmonistic; cf. 1:1; 12:6.

ושבתם. [^]B + איש. The Greek read איש לארץ ירשתו, cf. Deut. 2:12; and Nu. 32:18 איש נחלתו; a Hebraism, and so likely original.

וירשתם אותה. [^]B. H+. Intensificatory, cf. v. 11; or perhaps a doublet of ירשתכם. Delitzsch classes this gloss among his "Entbehrliche Zusätze", cf. Delitzsch 159a.

16. צויתנו. B ἐντείλη ἡμῶν = לנו. An early error; cf. v. 18.

17. אלהינו. B אלהינו. Perhaps abbreviated.

18. תצונו. B ἐντείλη αὐτῶν = לו. Cf. v. 16.

CHAPTER II.

1. מרגלים. B κατασκοπεῖσαι = לחפר.

חרש. \wedge B. H+. Explanatory to מרגלים. A hapax leg. The Greek in uncials N and F is a guess. A better suggestion comes from the cursives efjsvz, which add תָּחַץ תָּחַץ. The הארץ was added as an explanatory gloss, hence the corruption. The letters צ and ש are easy to confuse in the older alphabets. הארץ is used with מרגלים in Gn. 42:30; Jos. 6:22.

וילכו. B + οἱ δὲο νεανίσκοι εἰς Ἱερειχώ = שני האנשים אל יריחו. H \wedge . Homoioteleuton; cf. Ginsburg, Intro. p. 175.

2. הנה. (behold). \wedge B. H+. Intensificatory.

הלילה. \wedge B. H+. Explanatory. The Greek adds this gloss in v. 3. If ὧδε represents the first הנה in the consonantal text, the second הנה is also a part of this gloss.

3. יריחו. B + ויאמר. G+. Amplificatory.

אליך אשר באו. \wedge B. The Greek omission makes the Hebrew doublet evident. The two readings were (1) הבאים אליך, and (2) אשר באו לביתך. In reading אליך with בא, perhaps the glossator wished to avoid a reference to the idea of "coire cum femina" (B. D. B. Hebrew Lexicon, p. 98 supra). Hence the explanatory לביתך to which some scribe added אשר באו.

לכיתך. B + ἐκ τῆς οὐχίας. G+. Explanatory; cf. v. 2.

כל. \wedge B. H+. Amplificatory.

4. ותצפנו. B ἐξερύψεν αὐτούς = ותצפנם. Both AV and RV adopt the Greek without a note of explanation. Originally ותצפנו, in which case the ending was added later, or else the ending was abbreviated. Delitzsch 11b thinks the ν a reduplication of the ν in ותאמר.

ותאמר. B + αὐτοῦς. G+. If the difficult כן = λέγουσα, then להם is an explicit addition on the part of the Greek.

ולא ידעתי מאין המה. \wedge B. H+. Anticipatory; cf. v. 5. If this omission were due to revision on the part of the Greek, it seems probable that the Greek would have omitted the second occurrence of the phrase.

5. מהר. \wedge B. G \wedge . Accidentally before אחריהם.

האנשים (2°). \wedge B. H+. Explicit subject.

7. אחרי. An interesting example of what I believe to be a mere scribal variant is afforded by this word. The Greek translates the words סגרו אחרי by ἐκλείσθη καὶ ἐγένετο ὡς κ. τ. λ. = ויהי כאשר. סגר : ויהי כאשר. See Holmes. The Hebrew probably read סגור והשער סגור cf. Ez. 44:1; 46:1, 12. Hence the Greek ἐκλείσθη = סגור (סגר) is probably correct. I believe that the difficult אחרי or ואחרי introduced a scribal note to a variant equivalent to נסחה אחרינא, see HAHN, *Biblia Hebraica*, p. 1408, "Clavis qua Masoretharum Notae," under גיא. This expression for "Aliud exemplar" was written אחרי (the ׳ being used for the mark of abbreviation). This introduced another variant, and came somehow into the text: (1) והאנשים רדפו אחריהם and (2) כאשר (וכאשר) יצאו הרדפים אחריהם * * * * * דרך והשער סגור. Three Mss. give אחרי אשר and three others כאשר. The Greek does not understand the ואחרי as introducing a variant, hence adds καὶ ἐγένετο = ויהי, and thus combines two readings. That the אחרי has come into the text itself may be due to the fact that it was commonly used after סגר (סגור); see the passages in Ezekiel cited above, especially Ez. 46:12. Delitzsch 100a would delete the word אחרי.

8. עליהם. B אליהם. Confusion of א and ע due to preceeding עלתה and following עליהג. Delitzsch 97c.

9. וכי. B א. H+. Harmonistic; cf. the clause at the end of the verse.

להם. B אליהאנשים. H+. Explicit object of the preposition. וכי נמנו כלישבי הארץ מפניכם. א B. H+. Anticipatory to v. 24.

10. מי. א B. H+. Amplificatory.

מצלים. B+ ארץ (ἐξ AMΘ). Tendency to full phrase, or an error.

עשיתם. B ἐποίησεν. Attracted to κύριος; perhaps the ending was abbreviated.

11. אלהים. א BF. AMNΘ have the abbreviation Θ̄s. The omission in uncials BF may have arisen through the similarity of the relative ες and the abbreviation Θ̄s. Hence the second expression was omitted.

12. ונתתם לראות אמת. א B. H+. Anticipatory to v. 18 in the Greek.

13. אֶת־אֲבִי. B. אֶת־בֵּית אֲבִי. H[^]. Accidental omission; cf. v. 12, where the Hebrew has the full expression.

נִפְשָׁתִינוּ. B. נִפְשָׁתִי. The suffix in H may have been abbreviated, in which case the Greek read it as a singular.

וְאֶת־אֲחֹתִי. B. וְאֶת־כָּל בָּתִּי. The Greek reading seems confirmed by v. 18. The expression could be easily confused because of the context.

14. אִם לֹא תִגִּדּוּ אֶת וְגוֹי. [^]B. H+. Anticipatory to v. 20. וְהִיָּה. B. וְתֹאמַר. Holmes suggests that the text was indistinct, and the reading וְתֹאמַר for וְהִיָּה arose, or else after לָנוּ became לָכֶם, the words καὶ αὐτοὶ εἶπεν were inserted.

אֶת־הָאָרֶץ. B. אֶת־הָעִיר. Confusion of letters.

לָנוּ. B. לָכֶם. Confusion of letters.

15. בַּחֲבֹל. [^]B. H+. Explanatory.

כִּי בֵּיתָהּ בְּקִיר הַחֹמָה. [^]B. H+. Explanatory.

וּבַחֲמָה הִיא יוֹשֶׁבֶת. [^]B. H+. Explanatory. To regard these last two as explanatory comments seems the best way to remove the difficulty involved in the position of Rahab's house. The Greek does not consistently revise the Hebrew, for glaring inconsistencies are rendered elsewhere.

16. אַחֲרֵיכֶם. B. הַרְדָּפִים. H[^]. Accidentally because of following וְאַחֲרָיו.

17. אֲשֶׁר הִשְׁבַּעְתָּנוּ. [^]B. H+. Anticipatory to v. 20.

18. בָּאָרֶץ. B. בְּקִצָּה הָעִיר. The Greek is better; cf. v. 14. אֶת־תִּקְוָת. B+ καὶ θήσεις. Variant for ἐξέσεις. Perhaps also אֶת was read as אוֹת, see Holmes in loco.

19. נִקְיִם. B+ τῶν ἁμαρτιῶν σου τούτων G+. Anticipatory to v. 20. אִם יָד תְּהִי־בִנוּ. The Greek takes this phrase with v. 20 and for בִּנוּ reads ἡμῶν = בָּנוּ.

20. אֲשֶׁר הִשְׁבַּעְתָּנוּ. [^]B. H+. Amplificatory. Greek adds τούτων. G+.

21. וְתִקְשֶׁר וְגוֹי. [^]B. Homoioteleuton, Hollenberg and others.

וְתֹאמַר. B+ לָהֶם. G+. Amplificatory.

22. עַד שְׂבוּ הַרְדָּפִים. [^]B. H+. Explanatory, cf. v. 16.

23. וַיִּבְאוּ. [^]B. H+. Amplificatory.

24. הָאָרֶץ. B+ הַזֹּה. G+. Intensificatory.

CHAPTER III.

1. ויסעו. B ἀπῆρεν, A απηροεν, FMNΘ απηραεν. Unless the reading in B is an error, the singular has come in as harmonistic revision under the influence of the singular ᾤρηρυσεν.

הוא וכלבני ישראל. \wedge BAMΘ. H+. Harmonistic. Elsewhere only Nu. 27:21. Verses 1-3 show clearly the writer's, or editor's, style. Verse 1 begins with the Joshua theme in the common expression וישכם יהושע which occurs in Jos. 3:1; 6:12 followed by a verb in the plural; and in Jos. 7:16; 8:10 followed by a verb in the singular. The expression ויסע * * * * occurs in Jos. 3:1; 9:17. In Jos. 8:10 occurs an expression similar to this gloss, but with a singular verb. The common expression is יהושע וכל-ישראל עמו Jos. 10:29, 31, 36; and others.

3. אלהיכם. B אלהינו. Abbreviated text, or else mere confusion of כם and נו. Cf. confusion of לכם and לנו.

הכהנים. B + ἡμῶν. Abbreviated text.

הלוים. B + καί. G+. Harmonistic. Perhaps the καί was added merely for the sake of a smooth translation, in which case the gloss was unintentionally incorporated.

4. במדה. B στῆσεσθε = עמדו. Confusion of letters, see Holmes in loco.

5. התקדשו. B + למחר. H \wedge . Accidentally because of following מחר. The phrase occurs in Jos. 7:13; Nu. 11:18; and is idiomatic.

6. וישאו. B + οἱ ἱερεῖς. G+. Explicit subject.

8. אתה. B עתה. Confusion of letters.

עדיקצה. B ἐπὶ μέσσοις. Corruption of μέσσοις (AF).

בירדן. B + καί. H \wedge . Haplography with preceding ב, see Holmes, in loco.

9. דברי. B דבר. Confusion of י with following ך (Maḵḵef). See Delitzsch 134d.

אלהיכם. B אלהינו. Abbreviated text, or possible confusion of letters, see also Jos. 3:3.

10. ויאמר יהושע. \wedge B. H+. Harmonistic. The words occur at the beginning of the preceding verse.

The Greek changes the order of Hivites and Perizzites, of Amorites and Gergashites.

מפניכם. B מפנינו. The suffix was abbreviated, or possible confusion of letters.

11. לפניכם. \wedge B. H+. Harmonistic; cf. v. 6. For בירדן the Greek seems to have read את־הירדן.

12. ועתה. \wedge B. H+. Intensificatory. The verse seems abrupt. משבטי. B. מבני. Confusion; perhaps indistinct text.

13. ארון יהוה וגו'. B+ הברית. Kύριον is for ארון which stands for יהוה. This is a late usage.

מלמעלה. \wedge B. H+. Anticipatory; v. 16.

נר אחד. \wedge B. H+. Anticipatory; v. 16.

14. ויהי ב. \wedge B. H+. Amplificatory.

נשאי. B ἤρσαν, AFMN ηργα = נשאו. The Greek did not understand the Hebrew idiom.

15. כבוא. B+ הנהנים. G+. Explicit subject.

המים. B+ τοῖς Ἰορδάνου. Dittograph; see Holmes in loco.

קציר. B+ πρῶτον (חמים). G+. Explanatory.

16. הורדים. B+ κατέβη. G+. Doublet; equivalent to ירדו "went down".

If קמו = ἀψεστηρός, ἔστη is an error for εἰς τῆ.

צרתן. B באדם העיר אשר מצד צרתן. G σφοδρῶς ἕως μέρους καρδιαθαρμῆ.

The entire expression seems to be of the character of a note or addition to elaborate the words הרחק מאד. If this be so, the Greek preserves an older form of the note, and may be equivalent to במאד עד קצנה קריתים. When במאד was corrupted and misunderstood as באדם, and עד as עיר or העיר (see Holmes), the word אשר was added to indicate that this was an allusion to a city near צרתן. If we omit אשר the quantities are about equal. We have harmonistic revision on the part of H.

תמו. G+ ἕως = עד אשר. G+. Harmonistic; added after the addition of the doublet ירדו above.

עברו. B עמדו. Confusion of letters.

17. הכן. \wedge B. H+. Explanatory; cf. 4:3 and also v. 12 of this chapter. Delitzsch 150d regards this as a misplaced marginal variant to the verb קחו, corresponding to הכינו.

CHAPTER IV.

2. לָכֵם. \wedge B. H+. Harmonistic. The Greek read קחו as a singular. The command is to Joshua.

שָׁנִים עֶשֶׂר. \wedge B. H+. Anticipatory to v. 3. The abrupt character of 3:12 and the omission of this expression in the Greek of this verse, make clear the manner in which anticipatory insertions were added.

3. לָכֵם. \wedge B. H+. Harmonistic; cf. v. 2.

מוֹה. \wedge B. H+. Harmonistic.

מִמְצַב רִגְלֵי הַכְּהֹנִים. \wedge B. H+. Anticipatory to v. 9.

הַכֹּהֵן. G εἰσόμενος. H+. Explanatory. The Greek reads as though it had נִכְוִיִּים before it. See however 3:17, and also cf. 3:12. This variation between the Greek and the Hebrew gives an interesting example of interpretation on the part of the Greek of a difficult passage before it.

4. הָעֶשֶׂר. B \wedge ה. H+. Harmonistic. The Greek is consistent in its omission; cf. v. 2.

אֲשֶׁר הַכֹּהֵן. B τῶν ἐνδόξων. Corruption for οὓς ἐνέδειξεν; see Holmes in loco.

5. יְהוֹשֻׁעַ. \wedge B. H+. Explicit subject. It occurs in the verse immediately preceding.

לִפְנֵי אֲרוֹן יְהוָה. B ἐμπροσθέν μου πρὸ προσώπου Κυρίου = לפני לפני יהוה. G+. Doublet. The Greek reads into the text a doublet because of the abbreviation of יהוה. Cf. DRIVER, *Samuel*, p. lxix, note 2. See Holmes.

לָכֵם. B + ἐξεῖπεν = מוֹה or מִשָּׁם. G+. Explanatory.

אָחַז. B ἀράτω. The Greek seems to have read a verb, perhaps אָחַז, in which case we have here an example of confusion of letters.

שָׁבַטִי. B + δώδεκα. G+. Explanatory.

6. בִּקְרַבְכֶם. B κείμενον διὰ παντός. G+. Explanatory. Cf. the Greek for תָּמִיד in Ex. 28:30. בִּקְרַבְכֶם is rendered by the verb and ὑμῖν, cf. Gn. 24:3 μετ' αὐτῶν; Deut. 31:17 ἐν ἐμοί; Jos. 7:12 ἐξ ὑμῶν. The cursives d g n p t w in verse 7 add the same gloss to μνημόσυνον, adding κείμενοι (εις).

כי ישאלון בניכם. B. כי ישאל בנך. Perhaps the Hebrew text was abbreviated.

לכם. B. לנו. Confusion of letters.

7. ואמרתם. B. καὶ σύ. Abbreviated text.

להם. B. לבנך. The Greek is consistent with v. 6. Perhaps merely an interpretation of a confused or an abbreviated text.

הירדן. B. + ποταμός. G+. Amplificatory.

בירדן נכרתו מי הירדן. B. H+. Doublet. Cf. the words בירדן נכרתו מימי הירדן in the first part of the verse. See Delitzsch 86b.

8. צוה יהושע. B. + יהוה. G+. Anticipatory to the rest of the verse.

למספר שבמי. B. ἐν τῇ συντελείᾳ τῆς διαβάσεως. Perhaps this is equivalent to לעבור בני ישראל לעבור. Cf. also v. 1.

וינתום. B. \wedge the ending. Abbreviated text; cf. ואמרתם v. 7.

9. ושתיים עשרה. B. + ἄλλους. G+. Harmonistic.

בתוך הירדן. B. + αὐτῶ. This is the translator's rendering of the phrase rather than an addition in the Greek.

10. תם. G. + Ἰησοῦς. G+. Explicit subject.

ככל אשר-צוה משה את-הושע. B. H+. Harmonistic; see v. 12.

11. והאבנים לפנים. B. והכהנים לפני העם.

13. ערבות. B. העיר. The Greek does not understand this geographical term. In 3:16 the word is transliterated. If it is to be omitted as Holmes suggests, we have in this verse an example of glosses added to the same word יריחו by both Hebrew and Greek.

18. בעלות. B. כעלות. Confusion of letters.

נתקו. B. ἔθησαν. In 8:6 the Greek renders the word correctly. If the Greek is equivalent to כגוח, cf. והיה כגוח כפות 3:14, we have a case of confusion of letters. Since the subject הכהנים is expressed at the beginning of the verse, its repetition is unnecessary; hence it is omitted the second time.

19. ויחנו. B. + οἱ υἱοὶ Ἰσραήλ. G+. Explicit subject.

21. ויאמר אל-בני ישראל. B. H+. Amplificatory.

מהר את-אבותם. B. H+. Amplificatory; cf. v. 6.

23. The confusion of pronominal endings in אלהי(כם)גו (bis), מפני(כם)הם, and עבר(כם)הם, was probably due to an abbreviated text.

הוביש. B + Κύριος ὁ θεὸς ἡμῶν. Explicit subject.

24. כלהימים. B ἐν παντὶ ἔργῳ, AFMNΘ ἐν παντὶ χρόνῳ.

CHAPTER V.

1. כל (1° and 2°) also ימה \wedge B. H+. Amplificatory; "ad maiorem gloriam Israel".

הכנעני. B φοινίκης.

מי. \wedge B. H+. Amplificatory.

הירדן. B + ποταμόν. G+. Tendency to the full phrase.

עברנו. B supports the Qere, עברם. Confusion of מ and נ, see Del. 121.

וימים. B + κατεπλάγησαν. G+. Doublet.

2. צרים. B + πετρίνας. G+. Doublet.

ושוב. B καθίσας = שב.

שנית. \wedge B. H+. Harmonistic.

3. צרים. B + ἀκροτόμους. G+. Doublet.

גבעת. B + τοῦ καλουμένου τόπου. G+. Explanatory.

4. מל. B + τοὺς υἱοὺς Ἰσραήλ. G+. Explicit subject. In verses 4, 5, and 6 the two texts differ widely, due to the desire of each to explain why Joshua performed this circumcision. The Hebrew is fuller. There were strong reasons why Hebrew scribes should attempt revision of this passage, especially in view of the fact here stated that some came out of Egypt uncircumcised. See Holmes in loco. The chief difference between the two texts is the long explanatory note in the Hebrew (v. 5) which is wanting in the Greek: "For all the people who came out were circumcised, but all the people who were born in the wilderness by the way as they came forth out of Egypt, they had not circumcised."

6. בקול יהוה. B ἐντολῶν τοῦ θεοῦ. Anti-anthropomorphism.

מדבר. B + τῆ Μαδβαρείτιδι. G+. Doublet. The variants in the cursives are interesting.

ארבעים. B + δύο = ושני. G+. Doublet; perhaps a corruption of שנה. The final ה may have been abbreviated.

7. כי ערלים היו כי לא־מלו אותם בדרך. B διὰ τὸ αὐτοῦς γεγεν-
νηθῆναι κατὰ τὴν ὁδὸν ἀπεριτμητοῦς. The Hebrew equivalent for
this Greek rendering is uncertain. At first sight כי לא־מלו seems
to be the doublet. But inasmuch as the incident is connected
with the etymology of גבעת הערלות, v. 3, כי ערלים may be the
doublet. In this case the reading כי הילודים בדרך לא־מלו was
changed so as to make the addition of ערלים possible. H+.
Explanatory and harmonistic.

8. כלהגוי. \wedge B. H+. Harmonistic. Cf. Nu. 14; Gn. 17;
and the Hebrew revisions in verses 2, and 4-7.

9. עד היום הזה. \wedge B. H+. Explanatory.
יהושע. B + εἰς ἡμεῖς Ναυή. Tendency to full phrase.

10. ויהנו בגלגל. \wedge B. H+. Harmonistic. This verse con-
tinues the narrative of 4:19 (P), see Carpenter and Battersby.
The omission in 9b and 10a may of course be accidental.

בערבות ויחיו. B + ἐν τῷ πέραν τοῦ Ἰορδάνου ἐν τῷ πεδίῳ =
בעבר הירדן בערבה. G+. Doublets.

11. ממחרת הפסח. \wedge B. H+. Explanatory. Where the phrase
occurs in the Pentateuch, the Greek translator has no difficulty.
He also renders ממחרת correctly, in the difficult phrase השבת
השבת. According to Ex. 13:5-7, provision is made for the
celebration of the הנייהוה when they shall enter Canaan. For
seven days מצות is to be eaten. The carrying out of this
provision is here recorded. In the Holiness Code the festival
of Pesach is celebrated at twilight on the 14th day of the
first month, cf. Lev. 23:5. The Hag of Massot belongs to a
later stratum and is observed for seven days beginning with
the 15th day of the month, cf. Lev. 23:6. The phrase ממחרת
הפסח which refers to the 15th day of the month (cf. Nu. 33:3),
was added by a glossator familiar with these provisions to
indicate that the provisions of the code were carried out in the
proper manner and at the proper time. See MORRIS JASTROW, Jr.,
“*The Day After the Sabbath*”, *AJSL*, Vol. xxx, No. 2, January 1914.

12. ממחרת. \wedge B. H+. Explanatory. Cf. v. 11.

κουράν (B) is a corruption for χωράν = ארץ (AFMNΘ). The Greek verb καρπίζομαι could include the idea of the word תבואה כנען. B τῶν φοινίκων.

14. לא. B αὐτῶ = אליו.

וישתחו. \wedge B. H+. Amplificatory.

15. רגלך. B τῶν ποδῶν, plural. Omission of ' as indication of the plural.

ויעש יהושע כן. \wedge B. H+. Amplificatory. Cf. 10:23.

CHAPTER VI.

1. מפני בני ישראל. \wedge B. H+. Explanatory.

יוצא. B + ἐξ αὐτῆς. G+. Amplificatory.

2. מלכה. B + τὸν ἐν αὐτῇ = אשר בה or אשר יושב בה. The words which are correctly rendered by the Greek, are difficult because of the absence of a connecting particle, the lack of which Codex B seems to have noticed and so added ἔντας. AV indicates the state of the text by putting "and" in italics. RV adds "and" without note. Since the words parallel עם המלחמה in 8:3; 10:7; they may possibly be a variant to אנשי המלחמה v. 3.

3. סבתם. B וסבת. The Greek verb gives the sense "surround."

אתהעיר. B αὐτῇ = אתה. Perhaps the Hebrew was abbreviated.

כל. \wedge B. Since AMNΘ have παντας, the omission in B may be accidental.

המלחמה. B + κύκλω = סביב. Cf. 2K. 11:8. G+. Explanatory.

The last nine words of the verse, 3b and 3c, are omitted by the Greek. H+. Anticipatory to verses 11 and 14. The words הקיף וגוי served to indicate that סבתם meant "to march around."

4. \wedge B. H+. Harmonistic and anticipatory. This verse gives the order of the procession.

5. For the first eight words of this verse the Greek has the reading καὶ ἔσται ὡς ἂν σαλπίσγητε τῇ σαλπίγγι. If this equals במשך השופר בקרן היובל, is the explanatory gloss, cf. Ex. 19:13. If some form of the verb תקע is used with שופר to signify "to blow a trumpet" (as commonly, cf. Ju. 3:27; 6:34;

1 S. 13:3; 1 K. 1:34;), then the entire phrase **במשך בקרן היובל** is an addition. The words **בשמעכם את־קול השופר** anticipate verses 16 and 20. **שופר** is first the war trumpet, and then later the sacred instrument. I believe the words **היובל**, **ויובלים**, and **היובלים**, to be glosses in this chapter. It is curious that the Greek omits the word throughout. The one passage where it might possibly be considered as in the Greek is in v. 8, in which case we must suppose it to be rendered by the unusual *ἱεράς* or by *παρελθέτωσαν*. The meaning "ram's horn" as given in B. D. B. *Hebrew Lexicon*, seems to depend upon these passages in this chapter in Joshua, where the Greek omits, and upon the phrase **במשך היבל** of Ex. 19:13, where the Greek differs. Any discussion of this word must go back to the passage in the Holiness Code in Lev. 25. The words **שנת הדרור** seem to be a parallel for **שנת היובל**. Both **היובל** and **הדרור** are rendered by the Greek *ἄφεσις*. Cf. Lev. 25:13, 28, 40, 50, 52, 54; Lev. 27:17, 18, 23, 24. In rendering **שנת הדרור** of Ez. 46:17; Is. 61:1; and Lev. 25:10; by *ἄφεσις*, the Greek makes **דרור** = **יובל** in the sense of "liberation."

העם. B + *ἄμα*. G+. Anticipatory; v. 20 in the Greek.

גדולה. \wedge B. H+. Anticipatory to v. 20.

ותרועה גדולה. B και ἀνακραγόντων αὐτῶν which may equal **ובהריעו**.

העם. B + **כל**. G+. Amplificatory.

העם. B + *ὁρμήσας*. G+. Amplificatory.

נגדו. B + *κατὰ πρόσωπον*. G+. Doublet.

6. **ויקרא**. B *εἰσηλθεν* = **ויבא**.

שאו את־ארון ונוי. \wedge B. H+. Anticipatory to verses 8 and 13.

7. **ויאמרו**. B supports the Qere **ויאמר**. H+. Harmonistic revision to incorporate the gloss in 6b.

חלוע. B + *οἱ μάχιμοι* = **אנשי המלחמה**. G+. Doublet.

8. **העם * * * * ויהי**. \wedge B. H+. Harmonistic; added after the revision of 6b and 7.

עברו. B + *ὥσαύτως*. G+. Explanatory and anticipatory; cf. **כמשפט הזה** which the Greek omits in v. 15.

שופרות. B + *ἱεράς*. G+. Explanatory.

9. **לפני**. B *ἔμπροσθεν*. This may have stood for 'י לפני. The

Hebrew reviser altered this and added to חכהנים the explanation תקעו השופרות.

וקמאסר is difficult, perhaps a correction; see Holmes in loco.

10. ולא יצא מפיכם דבר. \wedge B. H+. Amplificatory.

אמרי. B διαγγείλη = אמר. ' not written.

11. את־העיר הקף. \wedge B. AMN θ + τὴν πόλιν. H+. Explanatory.

פעם אחת. B does not understand.

במחנה (2°). B ἐκεῖ = שמה.

12. B+ τῆ ἡμέρα τῆ δευτέρας = ביום השני, see v. 14.

13. היבלים. \wedge B. H+. Explanatory.

הלכים בשופרות (1°). \wedge B. H+. Explanatory to הלכים.

לפניהם. B μετὰ ταῦτα = אחריהם.

בשופרות (2°). B καὶ οἱ ἱερεῖς ἐσάλπισαν ταῖς σάλπιξι.

14. ויסבו. B+ ὁ λοιπὸς ὄχλος. G+. Explicit subject.

ביום השני. \wedge B. Inserted in v. 12 which is better.

15. ויהי. \wedge B. H+. Amplificatory.

כמשפט הזה. \wedge B. H+. Explanatory.

שבע פעמים. B ἐξάκις. Revision in the Hebrew.

בעלות השחר. \wedge B. H+. Amplificatory. The Qere is better

in any case; see Delitzsch, 107a.

וגוי ביום וגוי. \wedge B. A possible case of homoioteleuton.

16. ויהי. \wedge B. H+. Amplificatory; cf. v. 15.

העם. B בני ישראל.

17. בבית. B+ αὐτῆς. The suffix was perhaps abbreviated in the Hebrew.

B omits the last seven words. H+. Explanatory. The form החבאתה is difficult; see Delitzsch, 58a.

18. תחמירו. B ἐνθυμηθέντες = תחמירו. Confusion of letters; see Delitzsch, 95a.

אותו. B ἡμᾶς.

19. כלי. \wedge B. AFMN θ have καὶ πας. H+. Amplificatory.

20. וירע העם. \wedge B. H+. Amplificatory.

ויתקעו. B+. חכהנים. G+. Explicit subject.

קול. \wedge B. Perhaps accidental. קול השופר is the usual phrase.

העם. B+ כל. The ἄμα which was added in v. 5 in anticipation of the rendering here, may be a free rendering and not an addition.

גדולה. B+ $\alpha\lambda\iota\lambda\alpha\chi\upsilon\rho\phi\bar{\omega}$. G+. Doublet. The word was omitted in the Greek rendering of v. 5.

ותפל. B+. $\tilde{\alpha}\pi\alpha\nu$. G+. Amplificatory.

איש נגדו. \wedge B. H+. Harmonistic; cf. v. 5.

וילכדו את־העיר. \wedge B. H+. Explanatory.

21. יהושע ויחרימו. B read as singular and added. G+. Explicit subject.

ושה. \wedge B. H+. Amplificatory.

22. את־הארץ. \wedge B. H+. Harmonistic; cf. chapter 2.

הוונה. \wedge B. H+. Explanatory.

את־האשה. B. $\alpha\upsilon\tau\eta\gamma$.

לך כאשר נשבעתם. \wedge B. Homoioteleuton; cf. Ginsburg p. 181.

23. הנערים. B+ $\delta\acute{\upsilon}\sigma$. G+. Harmonistic; cf. 2:1.

המרנלים. B+ $\tau\eta\gamma\ \pi\acute{o}\lambda\iota\nu$. G+. Amplificatory.

ויבאו. B+ $\epsilon\iota\varsigma\ \tau\eta\gamma\ \omicron\iota\lambda\iota\alpha\nu\ \tau\eta\varsigma\ \gamma\upsilon\nu\alpha\iota\chi\omicron\varsigma$. G+. Amplificatory.

רחב. B+ $\tau\eta\gamma\ \pi\acute{o}\rho\eta\eta\gamma$. G+. Explanatory.

24. כלי. \wedge B. H+. Amplificatory; cf. v. 19.

בית יהוה. B \wedge בית. H+. Explanatory.

B+ להביא. G+. Harmonistic; cf. v. 19.

25. את־בית אביה. B+ כל. G+. Amplificatory.

לה את־כל־אשר־לה. \wedge B. H+. Doublet from v. 22.

26. יקום. \wedge B. H+. Amplificatory.

את־יריחו. \wedge B. H+. Explanatory to העיר.

26b. G+. Harmonistic; from 1 K. 16:34.

CHAPTER VII.

1. עכן. B $\tilde{\Lambda}\chi\alpha\rho$.

מעל. \wedge B. H+. Amplificatory.

בחרם. B+ $\epsilon\nu\sigma\phi\acute{\iota}\sigma\alpha\nu\tau\omicron$. G+. Explanatory.

2. מיריחו. \wedge B. H+. Amplificatory

עם בית און מקרם. \wedge B. H+. Explanatory. Cf. Delitzsch 162.

וויאמר אליהם. \wedge B. H+. Amplificatory.

עלו ורגלו את־הארץ. B רגלו את־העי. H is amplified.

3. העי. B העיר. This error is frequent.

4. מן העם שמה. \wedge B. H+. Amplificatory.

5. ער־השברים. \wedge B. H+. Geographical amplification; or else for ער־השברם 2 Ch. 14:12; cf. Delitzsch, 34a.
6. ויפל. B+ $\iota\eta\sigma\sigma\acute{o}\varsigma$. G+. Explicit subject.
7. העברת העביר. B עבדך העביר. Confusion of letters.
הואלנו. B κατεμείναμεν. The Greek did not know the word;
see Holmes.
9. את־שמנו. B $\eta\mu\acute{\alpha}\varsigma$. The Greek did not realize the force of this Hebraism; cf. Deut. 7:24; Zc. 13:2.
11. ישראל. B העם.
בריתי. B \wedge ' . It may not have been written.
- וגם (2°). \wedge B. H+. Amplificatory.
- וגם גנבו וגו'. \wedge B. H+. Amplificatory.
13. ישראל (2°). \wedge B. H+. Amplificatory.
14. ונקרבתם. B+כל. G+. Amplificatory.
15. בחרם. \wedge B. H+. Amplificatory.
16. ישראל. B העם.
17. יהודה. \wedge B. H+. Harmonistic revision; cf. v. 14.
את משפחת הזרחי. \wedge B. H+. Harmonistic revision.
בן־כרמי. \wedge B. H+. Harmonistic; cf. v. 1.
למטה יהודה. \wedge B. H+. Harmonistic; cf. v. 14.
- 17b, 18a. \wedge B. Homoioteleuton.
19. בני. B $\sigma\eta\mu\epsilon\rho\nu$ =כיום. Confusion of letters. $\sigma\eta\mu\epsilon\rho\nu$ does not represent the enclitic נא; cf. 1 K. 22:5.
21. שנער. B. ποιμίλην. See Introduction I 4b.
טובה. \wedge B. H+. Explanatory.
משקלו. \wedge B. H+. Explanatory.
בארץ. \wedge B. H+. Amplificatory.
22. האהלה. B+εἰς τὴν παρεμβολήν. G+. Explanatory.
23. וקני ישראל. B כל־בני ישראל.
ויצקם. B ויצגם. Confusion of נ and ק; B. D. B. *Hebrew Lexicon*.
24. ואת־הכסף * * * * * הוהב. \wedge B. H+. Amplificatory and harmonistic; cf. the preceding verse.
25. ויאמר. B+τῷ Ἀχάρ. G+. Explicit insertion.
וישרפו וגו'. \wedge B. H+. Amplificatory.
26. ער היום הוה. (1°). \wedge B. H+. Explanatory.

CHAPTER VIII.

1. ואת־עמּו and ואת־עירו. \wedge B. H+. Amplificatory.
2. ולמלכה. \wedge B. H+. Amplificatory.
4. ראו. \wedge B. H+. Amplificatory.
- לעיר. (1°). \wedge B. H+. Desire of some scribe for uniformity.
- מאד. \wedge B. H+. Amplificatory.
5. העם. \wedge B. Perhaps accidental.
- יצאו. B + οἱ κατοικοῦντες Γαί = אנשי העי. G+. Explicit subject; needed for clarity.
7. ונתנה וגוי. \wedge B. H+. Amplificatory.
- והורשתם. B ויבאו העיר.
- 8a. באש * * * והיה. \wedge B. H+. Anticipatory; v. 19.
- כדבר יהוה. B כדבר הוזה. Confusion of letters.
9. וילן to end of verse. \wedge B. H+. Explanatory; cf. v. 13b.
- 11b, 12, 13a. \wedge B. Holmes suggests homoioteleuton. We should notice that v. 12 parallels v. 9, and v. 13 parallels v. 10. Steuernagel suggests that they are an editorial incorporation. If omitted they remove the difficulty of the discrepancy in numbers in the second ambush.
14. וישכימו. \wedge B. H+. Amplificatory.
- אנשי־העיר. \wedge B. H+. Explicit subject.
- ויצאו: וימהרו. B singulars. H plurals agree with the previous addition.
- לקראת. B + αὐτοῖς. Explicit addition.
- ישראל. B ἐπ' εὐθείας = ישר abbreviation for ישראל. Cf. GINSBURG, *Intro. to the Hebrew Bible*, p. 522.
- למועד לפני הערבה. \wedge B. H+. Explanatory; added in order to make plain the strategy.
- עמו. B + ὁ μετ' αὐτοῦ = אשר עמו. H \wedge . Accidental.
15. B inserts וירא at the beginning of the verse. G+. Explanatory.
- 15b, 16a. \wedge B. Holmes suggests homoioteleuton.
16. בני ישראל. B יהושע.
17. ובית אל. \wedge B. H+. Amplificatory.
18. בכידון. B ἐλθὲν ἐκ τῆς ἀστυ, ἐκ τῆς ἀστυ. The Greek seems to point to כידון as an addition.

- העיר. B. העיר.
- 20b. \wedge B. H+. Anticipatory to v. 21a.
21. העיר. B+השמימה. -G+. Harmonistic; cf. v. 20.
22. לישראל. B. למחנה. FM (mg)+לישראל. They seem here and elsewhere to have been corrected to the Massoretic text.
24. המדבר. B+ובהר and thus incorporates a variant; cf. Delitzsch, 150c. If $\kappa\alpha\iota \ \epsilon\nu \ \tau\tilde{\omega} \ \delta\rho\epsilon\iota \ \epsilon\pi\iota \ \tau\tilde{\eta}\varsigma \ \kappa\alpha\tau\alpha\beta\acute{\alpha}\sigma\epsilon\omega\varsigma$ = ובהר and במועד is a corruption for המדבר, then בהר is a doublet. ויפלו כלם לפי־חורב. \wedge B. H+. Amplificatory.
26. \wedge B. Homoioteleuton; cf. Ginsburg, p. 181.
28. העיר. B. העיר.
29. העץ. B+διόδουμου, $\kappa\alpha\iota \ \eta\gamma \ \epsilon\pi\iota \ \tau\omicron\upsilon \ \xi\acute{\upsilon}\lambda\omicron\upsilon$. G+. Explanatory. A reference to the custom of impaling.
שער העיר. B $\delta\omicron\nu \ \beta\acute{\omicron}\theta\rho\omicron\nu$ = פחת "pit." The Hebrew reading was פתח "gateway", hence the gloss.
גדול. \wedge B. H+. Amplificatory.
31. ספר. \wedge B. H+. Explanatory; cf. v. 34.
32. ויכתב. B+יהושע. Explicit subject.
33. אשר כתב. \wedge B. H+. Explanatory.
33. עמדים. B עברים. Confusion of letters.
הכהנים. B+ $\kappa\alpha\iota$ and thus incorporates הלויים.
ישראל (2°). \wedge B. H+. Explicit addition. It may have been abbreviated, AMN θ + $\iota\eta\lambda$, and F+ $\alpha\bar{u}$.
34. התורה (2°). B+משה. G+. Explanatory.
ספר. \wedge B. H+. Explanatory; cf. v. 17.
35. באוני. B. נגד.
ישראל. B+ $\tau\omicron\iota\varsigma \ \acute{\alpha}\nu\delta\rho\acute{\alpha}\sigma\iota\nu$. G+. Amplificatory.
בישראל. B בקרבם.

CHAPTER IX.

1. כל. \wedge B. H+. Amplificatory.
המלכים. B+האמרי. G+. Explanatory.
B inserts $\kappa\alpha\iota$ before אל־מול, החתי, הכנעני, הפרזי, החוי, and adds $\omicron\iota \ \Gamma\epsilon\rho\eta\sigma\alpha\iota\omicron\iota$ to the list. The Hebrew may have omitted this name accidentally. It is included in 3:10.

2. At the end of this verse, the Greek has the passage appearing in 8:30-35 of the Hebrew. Holmes suggests that the position of this passage may have been chosen arbitrarily, the arrangement being based upon considerations of the relative importance of the passages.

3. יהוה ב. יהושע.

4. לתמריהם. BF ὄμων αὐτῶν, AMNΘ ὄων giving equally good sense.

וּיצטירו. B+ ἤτοιμάσαντο. G+. Doublet.

5. וכל. B ובלה (εὐρωτιῶν). Final ה was not written. Confusion of letters.

ונעלות. B+ καὶ τὰ σανδάλια αὐτῶν. G+. Doublet.

6. המחנה. B+ ישראל. Tendency to full phrase.

איש. \wedge B. H+. Amplificatory. איש ישראל occurs later in the chapter.

אליו. B+ יהושע. G+. Explicit object.

7. החוי. B χορραῖον. ו and ר confused (Holmes in loco). E. MEYER, *Die Israeliten und Ihre Nachbarstämme*, Halle 1906, p. 331, supports the reading החרי in Gn. 36:2, 20.

בני ישראל. B איש-ישראל.

וּיאמר. B supports the Kethiv. The Qere preserves an alternative reading איש ישראל.

9. אליו. \wedge B. H+. Amplificatory.

שמעו. B τὸ ὄνομα αὐτοῦ.

10. חשבון. B האמרי.

שני. \wedge B. H+. Amplificatory.

אשר בעשתרות. B+ יושב, explanatory addition, and + ἐν Ἐδράειν, a doublet.

12. מבתינו. \wedge B. H+. Amplificatory.

14. הנשיאים. B האנשים. The Greek is better.

פי יהוה. B \wedge פי. Anti-anthropomorphism.

17. ביום השלישי. \wedge B. H+. Harmonistic.

18. נשיאי העדה. B+ כל. G+. Amplificatory. B \wedge העדה.

20. להם (1°). \wedge B. H+. Amplificatory.

אותם. B+ καὶ περιποιησόμεθα αὐτούς. G+. Doublet.

21. ויאמר אליהם הנשיאים. \wedge B. H+. Explanatory.

22. ישבים. B + τῶν κατοικοῦντων. G+. Doublet.
 23. לבית. \wedge B. H+. Explanatory; cf. 6:24.
 ושאבי־מים. \wedge B. H+. Harmonistic; cf. v. 21.
 24. לעבריך. B ἡμῖν.
 כל. \wedge B. H+. Amplificatory.
 הארץ (1°). B + הוה. G+. Amplificatory.
 הארץ (2°). B ἐπ' αὐτῆς.
 26. ויצל. B + יהושע. G+. Explicit subject.
 27. ולמובה יהוה. B + 13 words. H \wedge . Homoioteleuton, Ginsburg p. 175.
 לעדה. B + כל. G+. Amplificatory.

CHAPTER X.

1. אדני־צדך. B Ἀδωνιβέζεξ.
 נבעין. B + את־יהושע. G+. Explanatory.
 השלימו. B αὐτομόλησαν. The meaning of the Hiphil "to make peace" was not recognized; see Holmes, in loco.
 עשה. B ἐποίησαν (pl.). Final ה abbreviated.
 ויהיו בקרבם. \wedge B. H+. Explanatory.
 2. וכי היא גדול מיהעי. \wedge B. H+. Explanatory; added to enhance the achievement of the conquest.
 כי עיר. B inserts ἄρει(σαν) γάρ = ידע = כ. Corrupt addition; cf. Holmes.
 ערי הממלכה. B τῶν μητροπόλεων.
 3. פראם. B φειδών. ד and ר confused.
 5. ויאספו. \wedge B. H+. Amplificatory; a good editorial word.
 כל־מחגייהם. B ὁ λαὸς αὐτῶν.
 6. אל־המתנה. B + ישראל. Tendency to full phrase.
 10, 11. בית־הורן. B Ὠρωνειν = חרנים.
 11. גדולה. B χαλάζης = ברד. Induced by the word הברד which occurs later in the verse.
 וימתו. B ἐγένοντο. Perhaps a free rendering.
 בחרב. B + ἐν τῷ πολέμῳ = במלחמה. G+. Doublet.
 12. ויאמר. B + Ἰησοῦς. G+. Explicit subject.
 ישראל. B + ἡνίκα συνέτριψεν * * * * * Ἰσραήλ = כאשר השמידם
 בנבעין ונשמדו מפני בני ישראל. Homoioteleuton; cf. Ginsburg, p. 176.

13. מנוי. B $\delta \theta \epsilon \acute{\sigma} \varsigma$ = יהוה. Delitzsch, 7a, would read מנוי הישר. הלא־יהוה כתובה על־ספר הישר. \wedge B. H+. Explanatory.
14. קול. \wedge B. Anti-anthropomorphism; cf. 5:6.
15. \wedge B. H+. Amplificatory; cf. v. 43.
18. גדלות. \wedge B. H+. Amplificatory; cf. verses 11 and 27.
19. אלהיכם. B אלהינו. Perhaps abbreviated.
- בירכם. B בידתינו. Perhaps abbreviation.
20. מטהם ויבאו. \wedge B. H+. Explanatory. שרר is used as a verb here only.
21. אל־מתנה. \wedge B. H+. Explanatory.
22. אלי. \wedge B. H+. Amplificatory.
- פי. \wedge B. Anti-physiognomical; cf. v. 27.
23. ויעשו כן. \wedge B. H+. Amplificatory.
- אליו. \wedge B. H+. Amplificatory.
24. את־המלכים האלה (1°). \wedge B. H+. Explanatory to כהוציאם. \wedge B. H+. Amplificatory.
- איש. \wedge B. H+. Amplificatory.
- וויאמר. \wedge B. + λέγειν αὐτοῖς.
- המלכים האלה (2°). \wedge B. H+. Explicit addition to צואריהם צוארי which the Greek reads for צוארי.
- קרבו. B inserts καὶ
26. אחרי־כן וימתם. \wedge B. H+. Explanatory; referring to the custom of exposure of bodies after death.
27. פי. \wedge B. Anti-physiognomical; cf. v. 22.
- גדולה. \wedge B. H+. Amplificatory; cf. verses 11 and 18.
28. יהושע. \wedge B. H+. Explicit subject.
- ואת־מלכה. \wedge B. H+. Amplificatory.
- אותם. \wedge B. H+. Amplificatory; induced by the previous addition.
- שריד. B + καὶ διασφραγίσω = ופליט; cf. verses 30 and 33. The Greek shows a tendency to give the full formula.
30. ביד ישראל. B + וילכדוה. Perhaps an accidental omission in the Hebrew because of the ending ה.
32. ואת־כל־הנפש אשר־בה. \wedge B. H+. Amplificatory.
- לפי־חרב. B + ἐξέλω θρυσαν αὐτῆν = התרים אתה; cf. v. 28. The tendency of the Greek is to give the full formula.
33. ויכהו. B + ἐν στόματι ξίφους = לפי־חרב. G+. Amplificatory.

34. עגלונה. B Ὀδολλάμ. Confusion of ג and ט. The error in this name is constant throughout these chapters. Cf. verses 3, 5, 23, 37.

35. At the beginning of this verse the Greek inserts ויתן ישראל יהוה ביד ישראל, which the Hebrew may have omitted accidentally by homoioteleuton.

ביום ההוא. (2°). ^B. H+. Amplificatory; or repetition of the earlier occurrence of the phrase.

37. וילכדוה. ^B. Perhaps a case of homoioteleuton.

ואת־מלכה ואת־כל־עריה. ^B. H+. A good example of the tendency to uniformity. The king has already been slain according to v. 26.

שריד. ^B. H+. Amplificatory.

38. וילחם. B περικαθίσαντες = ויתן; v. 31.

39. חברון. B+ ולמלכה. G+. Amplificatory.

לדברה. B Δαβείρ. ה added because of the preceding locative דברה of v. 38; cf. Delitzsch, 39a.

וכאשר עשה ללבנה ולמלכה. ^B. H+. Amplificatory.

40. הנגב. B Ναβαί. AFNΘ, ναγεβ. The Greek does not understand.

האשרות. B Ἀσηδῶθ.

41. ויכם יהושע. ^B. H+. Amplificatory.

43. ^B. H+. Harmonistic and amplificatory; cf. v. 15.

CHAPTER XI.

2. מצפון. B misunderstands this geographical term and renders Σιδῶνα, hence the addition τήν μεγάλην = רבה, cf. v. 8.

בערבה. B εἰς τήν Παβά.

נגב. B נגר. Confusion of letters.

מים. B places this word at the beginning of v. 3. It did not understand its meaning of "westward."

3. המצפה. B τήν Μασευμάν. (A correctly.) Confusion of מ and פ.

4. מתניהם. B מלכיהם. Confusion of ה and ל; כ and ג. The mistake was perhaps due to כל המלכים of v. 5.

עסירב. \wedge B. H+. Explanatory.

6. הללים. B τετροπωμένους. Error for τετρομένους.

7. עמו. \wedge B. Perhaps accidental.

בהם. B+ בהר. G+. Amplificatory.

8. משרפות. B Μασερών = משרן. Confusion of נ and פ.

10. הכה בחרב. \wedge B. Accidental omission. If final ה was not written, the text would have read, כי * * * * את־מלכי, hence the omission; cf. Holmes.

11. התרם. B+ πάντα. G+. Amplificatory.

12. האלה. \wedge B. H+. Amplificatory.

13. יהושע. B ישראל. Perhaps it did not appear in either originally.

14. שלל הערים האלה. B τὰ σκῦλα αὐτῆς = שללה. H+. Ex-plicit subject.

האדם. B האלה. Confusion of letters.

והבהמה. \wedge B. H+. Amplificatory.

15. צוה יהוה את־משה (2°). B \wedge יהוה which may have been abbreviated, reads אתו as אתו = $\acute{\alpha}\tau\tau\acute{\omega}$, and makes משה at the end of the phrase, the subject of the verb.

16. הזאת. \wedge B. H+. Amplificatory.

שפלתה (2°). B reads a plural instead of the singular with a suffix, which may have been abbreviated in the text before it, and so left to the reader to interpret.

נגב. B Ἄδελβ.

17. בבקעת. B ובקעת. Confusion of ב and ו.

19. אל־בני ישראל. B \wedge אל־בני, and makes ישראל the subject.

בלתי החויי ישיבי נבעון. \wedge B. H+. Explanatory.

השלימו. B οὐκ ἔλαβεν.

21. הר ישראל. B דר י. Confusion of ד and ה; see the commentaries.

22. בארץ. \wedge B. H+. Amplificatory.

בנת. \wedge B. H+. Amplificatory.

23. ויתנה. B καὶ ἔδωκεν αὐτούς = ויתנם. The ending was perhaps abbreviated.

CHAPTER XII.

1. הערבה. B Ἀραβία. Because this geographical term is misunderstood, עָרֶב is added. G+. Explanatory.

2. ערער. [^]B. Jabbok and Arnon were the boundaries. It is possible that ערער is an addition here; GEORGE ADAM SMITH, *Historical Geography of the Holy Land*, Chapter XXVI, calls 'Ar'ar "the Beersheba of Eastern Palestine." Arnon would have suggested 'Ar'ar to a scribe; cf. Deut. 2:36; 3:8, 16; Jos. 13, 16.

יבק הנהל. B [^]הנהל. The phrase occurs in Deut. 3:16.

תוך. B μέρος for μέσος (Codex Colberto-Saravianus and the cursives).

4. גבול. [^]B. H+. Amplificatory.

5. ומשל. B [^]ו. H+. Harmonistic.

בהר. B מהר. Confusion of letters.

הנשורי. B Γερουσί.

7. הארץ. B האמרי.

8. עשדות, ערבה, and נגב, are not understood as geographical terms and are transliterated.

9-24. אחד. [^]B. H+. Harmonistic.

The Hebrew has 31 kings, the Greek has 29. ערר v. 14 is represented by doublets. Both texts have been edited.

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